

THE LAKH BRIBERY CASE,

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HYDERABAD, DECCAN.

A

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P R E F A C E.

THE only reason that we have to reproduce the leaders that appeared in the "EVENING MAIL," in a pamphlet form, is the unusually large demand we have received from different parts of the country for copies of the papers which contained the articles, long after their publication. To satisfy the public demand we have been compelled to issue this little brochure. With apologies for the slight delay.

Ed. E. M.

BANGALORE,
August 20th, 1895.}

THE LAKH BRIBERY CASE OF HYDERABAD.

IT is a well known fact that the immediate cause of the overthrow of Sir Asman Jah's Ministry was the *Lakh incident*. It is also well known that Moulvi Mehdi Ali's forced retirement from the Nizam's service was due to that incident alone. The degradation and humiliation to which Nawab Imad Jung and Moulvi Afzal Hussain have been subjected may also be traced to that unfortunate incident. While all these distinguished officials have been held guilty and punished severely in connection with this affair, Servar Jung alone is considered innocent and blameless. This conclusion seems to have been arrived at on the previous assumption that Servar Jung was above suspicion—that he was honesty incarnate and truth personified. But is Servar Jung really so very innocent in this matter as he has represented himself to be, and as his friends and supporters would have us believe? No proper investigation was made—none of the parties were called upon to give his deposition on oath—the matter was decided upon the bare statement of Servar Jung as against the united statements of Sir Asman Jah, Medhi Ali and others. The statement of Servar Jung and those of Sir Asman Jah and Moulvi Mehdi Ali being weighed in the balance the former turned the scale! No wonder. It was a foregone conclusion. It would have been better for Sir Asman Jah, if he were not called upon to make any statement at all. He would then have been spared the slur that has been cast upon his veracity. But misfortune never comes single, and so insult was added to the injury which Sir Asman Jah had already received. It is a great pity that not the least regard was shown for that nobleman's position in the State. As one of the highest nobles of the State, as a near relation of the Nizam, and as the Prime Minister of Hyderabad, his veracity should not have been questioned until positive and incontrovertible proofs were found

against it. If the two conflicting statements of Server Jung and Sir Asman Jah were placed before an impartial jury which of them would have carried greater weight—that of the Lucknow adventurer, who has achieved Brummagem "greatness" by dint of low intrigue and cunning, or that of the high minded Noble of Hyderabad who is *born* great? It should also be mentioned that both the statements are unsworn, but while the one made by Server Jung stands alone and uncorroborated that of Sir Asman Jah is corroborated by others. Under these circumstances was it just and reasonable to accept the uncorroborated statement of Server Jung as gospel truth, and to reject the corroborated one of Sir Asman Jah as fiction, pure and simple? Yet, such has been the case, and we are not surprised at it. Every one knows in Hyderabad that Server Jung has had the support of Mr. Plowden from the very commencement of the latter's tenure of office in Hyderabad. Every one knows that the clever Intriguer has built the whole fabric of his power and influence upon the support of the British Resident. If it were not for that support, Server Jung would, in all human probability, have remained in his original obscurity all his life. Having raised his *protege* to such a high position, is it not natural and wise for Mr. Plowden that he should support him through thick and thin, through good report, and evil report, in every way and always? Indeed, Mr. Plowden has stood by Server Jung in a truly John Bull style,—doggedly and perseveringly and he deserves credit for his constancy. But to return to our subject. The real facts in connection with the *Lakh* incident are not known to the public. The matter has gone up to Parliament, yet the people of Hyderabad are ignorant of all the circumstances connected with it. The Hyderabad Government has studiously kept the people in the dark in this connection. The reason is clear. Nawab Server Jung is the soul of the Hyderabad Government. It is not the interest of Server Jung that the people of Hyderabad should have a correct knowledge of this affair, and so the Government has observed the strictest secrecy with regard to it. Sir Asman Jah, Moulvi Mehdi Ali and Server Jung were the prin-

cipal actors in this drama. The charge against Sir Asman Jah was that he had given the bribe (of a lakh) to Server Jung through Mehidi Ali. There was no trial—no investigation—but the innocence of Server Jung has been established—established in a beautiful way. Both Sir Asman Jah and Mehdi Ali have been convicted and punished, and does not the conviction of the accused necessarily establish the innocence of the complainant? Of course, it does. And so Server Jung has been declared innocent and who dares question the justice of the decision. People are bound to believe in the innocence of Server Jung because the Resident has pronounced him innocent! In our next article on this subject we shall see how for the real facts of the case—which have just come to our knowledge—justify Mr. Plowden's decision. For the present let us stop here.

We beg a thousand pardons of our readers for our long silence on this subject. Our apology is that we have been waiting for some important document, which did not reach our hands until now.

In resuming this subject, let us first of all give our readers Server Jung's version of the story as given in his written statement submitted to His Highness some time after the exposure of the unfortunate "incident" by Mehdi Hassan. The statement was made in Urdu. From a translation of that statement we gather the following main points. Server Jung begins with a fling at Mustak Hossein and Mehdi Hassan. He says owing to the ill advice given by those two persons, Sir Asman Jah committed several administrative blunders, for which he got a bad name. He (Server Jung) being a faithful servant of His Highness and having the interests of the State at heart tried to open Sir Asmanjah's eyes to his faults with a view to mend them. But Mustak Hossein and Mehdi Hassan considered him as an enemy of Sir Asmanjah, and so all his advice was misconstrued by them and ascribed to wrong motives. At last Mustak Hossein and Medhi Hassan fell victims to their own machinations. They were sent away. Sir Asmanjah

concluded that he (Server Jung) was the cause of their removal. Sir Asmanjah then wished to be friends with Server Jung, and to win him over to his side, he made all sorts of tempting proposals and offers of bribes to him through a person named Sharf-ud-din Akbari. This person communicated these proposals to Server Jung through Rungiah Naidu of the Sarfi-Khas service. Server Jung then prohibited Rungiah from having any conference with Sharf-ud-din. This happened about the month of August 1892. His Highness was then staying at Purana Haveli Palace, and "Moulvi Mustak Hossein and Moulvi Mehdi Ali were in service and in the zenith of their power." Server Jung then says that two or three days after Mustak Hossein and Mehdi Hassan's departure, Moulvi Mehdi Ali paid him a visit and expressed his joy at their removal. The old Moulvi then told him "you remain with His Highness and I with the Dewan; both of us will thus guard the interests of the State and such arrangement will be the best for the State." Before taking his leave Mehdi Ali requested Server Jung to call at his residence the next day and informed him that Mahboob Yar Jung would also be present there and all three of them would confer on a certain important matter. The next day Server Jung called at Mehdi Ali's house at about 12 or 1 o'clock, and found Mahboob Yar Jung and also Mr. King present there. After some conversation on general subjects, Mehdi Ali took Server Jung aside and expressing his sympathy at his poverty and straitened circumstances made him an offer of Rs 50,000 (fifty thousand) from His Excellency the Minister, Sir Asmanjah, and advised him to accept it. Server Jung stoutly refused to accept the offer. Mehdi Ali told him that he was a fool to refuse such an offer. Yet still he persisted in his refusal. After this interview, Mehdi Ali set Mirza Guzanfer-Ali after Server Jung. Guzanfer Ali several times advised him to accept Rs. 50,000 (fifty thousand) but he invariably refused to accept it. "This took place about the latter end of October or about the beginning of November" (1892). Server Jung adds that whenever Mirza Guzanfer Ali visited him he brought

messages and compliments from Mehdi Ali, and that that was the sole object of his visit inasmuch as they were not on terms of friendship or intimacy. A few days after, Moulvi Mehdi Ali came to him on one occasion with a joyful countenance and said—"Come, my brother, you are a lucky man. I have this day succeeded in inducing the Nawab Saib to agree to pay you a lakh of Rupees. On no account should you refuse to accept this." Server Jung told him that he (Mehdi Ali) was wrong in thinking that he refused to accept Rs. 50,000 (fifty thousand) on account of the smallness of the amount. Mehdi Ali was displeased to hear this and left him disappointed. Subsequently one day when Server Jung was going to the Residency he met Mehdi Ali near the Afznl Gunj Masjid. Mehdi Ali was going towards the city and seeing Server Jung he stopped his carriage and told him that he was going to see him on some business. Server Jung told him to go to the Palace and wait there and he would return in half an hour. But Mehdi Ali requested Server Jung to come to his house on his return from the Residency and told him that he would in the meantime send for Mr. Hormusji, as he had some urgent business with him (Server Jung). Server Jung accordingly on his return from the Residency went to Mehdi Ali's house and found Mr. Hormusji as well as Mirza Guzanfer Ali present there. Mr. Hormusji spoke to him on the subject of the Diamond case and shewed him some papers, after which, Mehdi Ali took him to a balcony where Guzanfer Ali accompanied them. Mehdi Ali said to Server Jung—"You do not consider me as your friend. You do not believe in me. You think I want to deceive you." After saying this he, (the Moulvi) took out a copy of the *Koran* from his books there and swore on it that he would always remain a true friend to him. Both he and Guzanfer Ali then endeavoured to persuade him to accept a *lakh* of Rupees. Server Jung told Mehdi Ali that this was not his first opportunity of making money—that if he could make up his mind to accept such offers he could have made immense wealth like the other Hindustanis, during the time of Sir Salar Jung I and that of

Mahrajab Narander Pershad. But, added Server Jung, 'if you still insist upon paying me any money, do it with the knowledge of His Highness, and I shall consider such money as mother's milk.' At this, Mehdi Ali said it was impracticable under any circumstances. Server Jung then asked Mehdi Ali to obtain for him an interview with either Nawab Sir Asmanjah or with Nawab Vicar-ul-Omra, so that he might ascertain from either of them why this money was offered to him. Server Jung met Mehdi Ali again the same night at Faluknama; Mehdi Ali told him there that Nawab Vicar-ul-Omra was not willing to talk to him (Server Jung) on the subject of this money. Server Jung then told Mehdi Ali that he need not talk to him again on this matter, about this time the Viceroy visited Hyderabad, and Server Jung fell ill and was for a long time bed-ridden. While Server Jung was still confined to his bed, Mr. Palmer, Barrister-at-law, happened to visit him one day on some business of his own. Mr. Palmer was talking to Server Jung, seated by his side, when all of a sudden Mirza Guzanfer Ali came in and told Server Jung that he had urgent business with him. Server Jung asked Mr. Palmer to leave the room and stay outside for a while. Mirza Guzanfer Ali then closed the door and fastened the bolts. Server Jung was astonished at this. Mirza Sahib then drew his chair close to Server Jung and taking out from his pocket a bundle of notes placed them in his (Server Jung's) hands. He told Server Jung to accept them, and not to persist in his refusal, adding that it would be difficult for him to find a better friend than Moulvi Mohdi Ali. He also told Server Jung that the notes were of the value of one lac of Rupees. Server Jung was astounded and did not know what to say to Mirza Sahib in reply. (!!!) "But," says Server Jung, "the Almighty God preserved the good sense of your Highness' petitioner. And your Highness' petitioner concluded that the notes should not be returned but should be kept as a proof of payment when those people may deny that fact. Your Highness' petitioner therefore kept the notes with himself." The total value of the notes was Government Rs. 82,000 and odd hundreds, equivalent

to one lakh Halli Sicca Rupees. Server Jung expressed his deep obligation to Mirza Guzanfer Ali and then dismissed him. He then called in Mr. Palmer and showed him the notes, and 'joked with him on this affair.' (Of course.) This event happened on the 14th Nov. (1892). But, says Server Jung, he did not remember this date—Mr. Palmer gave him the date. He was laid up by his illness and so he could not wait on His Highness and reveal the matter to him *immediately*, that is to say on the same day. He failed to do so even the next day. But on the third day he was filled with anxiety and felt it impossible to withhold the revelation any longer. He thereupon on the 16th November reached His Highness' feet carried in a chair and placed before His Highness the same notes, wrapped up in the same paper and in the same way as a nuzzur to His Highness.

These are the wonderful facts of the wonderful Bribery case as given by Aga Mirza Beg Server Jung. But every story has its "other version." Let our readers have patience,—
TRUTH, like MURDER, will always come out.

Having given Server Jung's version of the story we now proceed to give the other version. The following is a translation of Moulvi Mehdi Ali's statement in Urdu, given in the shape of a letter to Mr. Faridunji, Private Secretary to (the late Prime Minister,) Nawab Sir Asmanjah Bahadur :—

2nd April, 1893.

My dear Faridunji,—Your letter of the 30th March has reached me, together with copies of the Minister's Petition, dated the 9th Ramzan, 1310 Hijri, and Futtah Nawaz Jung's letter, dated 14th March. In connection with the subject-matter of the Minister's petition and Futtah Nawaz Jung's letter, I make the following statement :—

Nawab Futtah Nawaz Jung states that Server Jung acknowledges to have received only Rs. 75,000 (seventy-five thousand) out of one lakh, and claims the balance of Rs. 25,000 (twenty-five thousand). This is not correct. Nawab Server

Jung received the equivalent of one lac Halli Sicca Rupees in Government Currency Notes. These notes were handed over to him by Mirza Guzanfer Ali Beg himself. Mirza Guzanfer Ali Beg is a *mansabdar*; he is a great friend of Server Jung Bahadur, and had negotiated in this matter. The Minister (Sir Asmanjah) sent a *Hundi* to Bombay to purchase Currency Notes to the value of Government Rs. one lac, through Mir Ahmed Ali, Agent of Guzanfer Ali Beg. Mir Ahmed Ali got the notes from the firm of Udeymull Wodey on the 17th Rabius-Sani, corresponding with 8th November 1892, and handed them over to Mirza Guzanfer Ali Beg. Three or four days after this, Mirza Guzanfer Ali Beg, out of this money, gave Server Jung Currency Notes equivalent to one lakh Halli. Guzanfer Ali Beg after deducting the sum that had been spent in meeting the necessary expenses, handed over to me the balance for the purpose of returning it to the Minister. On the same day, or the day after, I informed the Minister of the money, and subsequently made it over to him. I am certain that Server Jung got the whole of the amount I have mentioned above; otherwise he would surely have told me about it in the course of conversation. The statement made by the Minister in his *Arzdasht* that he consented to pay the money to Server Jung at my advice, is perfectly true. Why I gave the advice, to his Excellency will appear from the following :—

There had never been any good understanding between Server Jung and the Minister. The misunderstanding between them became more generally known on the institution of the Pamphlet case last year, and it increased more and more as the case proceeded. In those days the person about whom I have mentioned in the first part of this letter, that is, Mirza Guzanfer Ali Beg, who used to visit me and Server Jung frequently said to me more than once that Server Jung was in need of money, and that he himself had told him that his expenses had greatly increased of late, and also expressed a desire that he should be given some substantial help. I informed the Minister of all

that I had heard from Guzanfer Ali Beg, and the Minister then asked my advice. My advice was that Server Jung should be given some pecuniary help. I gave him this advice, because I thought it to be the best under the circumstances, and nobody acquainted with the state of affairs existing at that time could have given different advice. A present of this kind is well calculated to remove misunderstandings. It would also convince Server Jung that the Minister had no personal grudge or deep-rooted inimical feeling against him.

In the month of Rabi-us-Sani Mirza Guzanfer Ali Beg was authorised to inform Server Jung that according to his desire he would be paid one lakh of Rupees. The Mirza Sahib duly conveyed this message to him. He told me that Server Jung was very glad to receive this message. The subsequent friendly conduct of Server Jung was a proof that he was really pleased. He also asked me several times whether the Minister was now pleased with him or not. Besides this, on one occasion he himself brought a message to the Minister direct from His Highness to the effect that His Highness was now pleased with the manner in which His Excellency was conducting the business of the State. He also told me that he had conveyed a similar message to the Resident in favor of the Minister.

There was some delay in paying the money. During this time, Mirza Guzanfer Ali Beg told me that Server Jung had expressed his misgivings, with regard to the fulfilment of the promise of substantial help. When the money was actually paid to Server Jung he became elated with joy, as I learnt from Mirza Sahib.

Sometime after the payment of the money, Server Jung said to me—"I have informed His Highness of the matter. I have told His Highness that I have taken one lakh of Rupees from Sir Asman Jah, who is very wealthy and who is also a relation of His Highness, but as regards my official duties I am now doing exactly in the same way as I have hitherto done." I communicated this statement to the Minister verbally.

From what I have mentioned above it will be evident that the advice I gave to the Minister was from the best of motives and in all sincerity. That my advice was right, is proved by the Minister's own statement that other officials, whom His Excellency consulted separately and in my absence, also gave exactly the same advice.

Yours sincerely,
(Signed) MOHSIN-UL-MULK.

We now come to the statement made by Mirza Guzanfer Ali Beg. The following is a translation of the same:—

To

FARIDUNJI JAMSHEDJI Esq.,

PRIVATE SECRETARY,

To H. E. the Prime Minister.

Sir,

In compliance with your request as conveyed by successive letters to furnish you with the particulars regarding the money paid to Nawab Server Jung Bahadur, I beg to submit the following statement. It is because you have been repeatedly pressing me for the particulars that I give the following for your information:—

On several occasions I had conversations with Server Jung regarding the Prime Minister. In the course of these conversations, Server Jung often used to say that on account of the Pamphlet case, his expenses had increased of late—that he had incurred debts, and so he requested me to try to induce His Excellency to pay him some money, and furthermore said, that it would not be proper on the part of His Excellency to refuse such request. I mentioned this to Nawab Mohsin-ul-Mulk Bahadur, and also told him that Server Jung was complaining that for the last ten years he had not received any increase. Mohsin-ul-Mulk said that it was possible to get him the money, but the fear was that he might deceive us. Nawab Mohsin-ul-Mulk also said that His Highness knew it for certain that Sir

Asmanjah was sincerely loyal and obedient to His Highness and that if only Nawab Server Jung should not poison His Highness' mind by telling falsehoods regarding His Excellency, His Highness would never be displeased with His Excellency. He then said "If Nawab Server Jung Bahadur should really want the money, I would get it for him." Afterwards Nawab Mohsin-ul-Mulk being satisfied in his mind that Server Jung would not play any tricks he promised to get him the money. I then informed Server Jung of the promise and he was very much pleased to hear it. Subsequently, Server Jung enquired about the money on two or three occasions until it actually reached his hands. I handed over to him currency notes, valued Government Rs. 82,700, and equivalent to one lakh Halli Sicca Rupees, as promised. He received the money with joy and counted the notes with his own hands.

Yours, &c.

(Signed) MIRZA GUZANFER ALI BEG.

In our next we shall place before our readers the statement made by Nawab Sir Asmanjah Bahadur, and until then we reserve our comments on these statements.

We give below a translation of the statement submitted to His Highness by Sir Asman Jah :—

May it please your Highness,—Some time ago I informed your Highness verbally, and in brief, of certain facts relating to the money paid to Server Jung Bahadur. Now as directed by your Highness, I present the facts in writing and in detail as far as I can remember them. Some months ago there was a rumour that Server Jung Bahadur had, under instructions from some of my opponents and by their aid, succeeded in poisoning your Highness' mind against my humble self. Server Jung Bahadur also said that he would have my evidence taken in the case of Futteh Nawaz Jung Bahadur, and that the consequence of my evidence would be that I would incur the displeasure of your Highness as well as that of the Government of India. He

also threatened that he would disclose certain confidential communications presented to your Highness by my humble self, although I do not know how Server Jung Bahadur could get materials to injure me when there were none really in existence. About this time, Mohsin-ul-Mulk Bahadur and other officials tried to bring about a good understanding between my humble self and Server Jung, believing that such good understanding between us would be beneficial to the State. In the meantime, Server Jung Bahadur also saw me several times, and from the manner in which he spoke to me, I could make out that the chief cause of his entertaining bad feelings against me was that he was under the impression that I had been assisting Mehdi Hussan against him. One day Mohsin-Mulk Bahadur told me that Server Jung had given him to understand, through Mirza Gazanfer Ali Beg, that of late he was very hard up for money, and expressed his desire to have some pecuniary help from me. I was also given to understand that in the event of his not getting any help from me he was determined to apply to your Highness for such help. It was clear that the chief cause of his wanting money was that he had been obliged to spend a large sum in the Pamphlet case. Mohsin-ul-Mulk Bahadur told me that if I should give some pecuniary aid to Server Jung at this time his wrong impression that I was assisting Mehdi Hassan against him, would be removed. Mohsin-ul-Mulk Bahadur also gave me to understand that there would be no harm in paying some money to Server Jung by way of present (*bukshish*). I also consulted the Legal Adviser (Mr. Hormusji) in the matter, and he gave it as his opinion that it would not be illegal to pay such money. Some other officials whom I consulted were also of opinion that to give such presents would not be illegal. Subsequently, a lakh of Halli Sicca Rupees equivalent to Government Rs. 82,700 was placed by me at the disposal of Mohsin-ul-Mulk Bahadur, who told me afterwards that he had sent the amount to Server Jung Bahadur through Mirza Guzanfer Ali Beg. A few days after this, it was given out by

Server Jung Bahadur that he had informed your Highness of the receipt of this money.

As your Highness is well aware of my disposition and character, I hope it will be apparent to your Highness that in doing this act, I was not guided by any wrong motive. The money was not paid as a *bribe*, nor was it *extorted* from me by force. It was given as a present, which was represented by Futtel Nawaz Jung Bahadur as an illegal payment. The bitter feeling of enmity existing between Futtel Nawaz Jung Bahadur and Server Jung Bahadur induced the former to represent the receipt of the money by the latter as an acceptance of bribe. But such representation is not worth any consideration.

Your Highness'
most humble and obedient Servant,
(Signed) ASMANJAH.

Dated 9th Ramzan 1310 Hijri.

We have given both the versions in full and in the very words of the parties. We have seen that while the one party confesses to have paid the money, the other acknowledges to have received it. There is no difference or dispute on this point. We have now to examine the circumstances under which the lakh was paid and received. Let us first of all examine Server Jung's statement. The Peshi Secretary has endeavoured his might and main to make it appear that the money was actually thrust upon him against his wish, and that he was as innocent in this matter as an unborn babe. But it will presently be seen that he has made that attempt in vain. He says that the first overtures were made to him by one Sharf-ud-din Akbari on behalf of Sir Asman Jah through Rangiah, of the Sarfi-Khas Service. He prohibited Rangiah from having any conference with Sharf-ud-din. This was in the month of August (1892,) so, here we have Server Jung's own admission that a man in the service of Sir Asman Jah came and proposed to offer him a bribe on behalf of Sir Asman Jah, but he did not take any steps,

except prohibiting Rungiah from any conference with that man. Could any honest man keep quiet under such circumstances? Was it not the bounden duty of Server Jung to bring the matter to the notice of Sir Asman Jah at once with a view to punish Sharfud-ud-din? Did he bring the matter to the notice of His Highness at that time? No. He preserved a dead silence over the affair. In the next stage of the "development of the plot," Moulvi Mehdi Ali comes on the scene. Soon after the removal of Mustak Hassan and Mehdi Hassan, Mehdi Ali pays a visit to Server Jung, congratulates him on the removal of those officials and requests him to come over to his house the next day, telling him that he would also find Nawab Mahboob Yar Jung there, and that all three of them would confer on an important business. True to his engagement, Server Jung calls at Mehdi Ali's house the next day at about 12 or 1 o'clock; he finds Mahboob Yar Jung there; but there was no *conference* of the Triumverate. After a little friendly confabulation on general subjects, Mehdi Ali took Server Jung aside and after advertizing on *his* (Server Jung's) straitened circumstances advised him to accept an offer of Rs. 50,000 from H. E. the Minister, Sir Asman Jah. Server Jung refused to accept the offer, of course. But the matter did not end here. A third person appeared on the scene at this juncture, Mirz: Guzanfer Ali Beg. Server Jung says "Guzanfer Ali was sent after him by Mehdi Ali." Guzanfer Ali Beg visited Server Jung frequently and pressed upon him hard to accept Rs. 50,000. Every time he visited Server Jung, he repeated the offer, and every time Server Jung "refused it stoutly." Granting this statement to be true, the question naturally arises—why did he not put a stop to Guzanfer Ali's visits altogether? Knowing full well that each time Guzanfer Ali Beg called, the object of his visit was nothing else than to offer the bribe why did Server Jung continue to see him? Would not an honest man in Server Jung's position have shut the door against Guzanfer Ali Beg for ever after he had once shown his hand? But what did Server Jung do? Whenever Guzanfer Ali Beg called, he received him with open

arms. He never showed any sign of indignation at the offer made by him. He says he refused to accept the offer of Rs. 50,000 every time that it was made, but he does not mention that he was ever angry or displeased with the man who made the offer. Server Jung was clever enough not to make any such admission. For, if he had made such an admission it would be difficult for him to reconcile it with the fact that every time that Guzanfer Ali Beg called at his place, he saw him, talked to him, and allowed him to make the same offer over and over again! Under these circumstances, the only inference that Guzanfer Ali Beg, or his employers, could have drawn from Server Jung's conduct was that not the offer itself, but the amount of the offer was not welcome or satisfactory to him. The conduct of Server Jung fully justified such an inference. Accordingly, we find, one fine morning the shrewd Mehdi Ali, who thoroughly understood human nature, and who had carefully studied the character of Aga Mirza Beg Server Jung, comes to him with a cheerful countenance and tells him—"Come, brother, you are a lucky man I have succeeded in inducing the Nawab Sahib to consent to pay you a lakh of Rupees, and you must not refuse to accept it on any account." Server Jung's reply was—you are wrong in thinking that I refused to accept Rs. 50,000 because it was too small." In mentioning this to His Highness, Server Jung quotes in his statement a couplet from some Persian poet. The following is a literal translation of the couplet.

Cast your grain before other cocks.
You cant by this, tempt the *Aukha*.

Aukha, we are told, is a mythological or imaginary bird of gigantic size and monstrous shape, and possessing many other extraordinary qualities besides. Any body reading this couplet and considering all the circumstances under which it is quoted by Server Jung could not help exclaiming—"the cat is out of the bag!" Server Jung has quoted the couplet aptly. Truth slipped out of his pen in spite of himself. The *Aukha* could

not be tempted by such a small amount as Rs. 50,000. He even refused the lakh, as he says, when Mehdi Ali mentioned it to him, for the first time. So Mehdi Ali had to try again. One day when Server Jung was going to the Residency, he came across Mehdi Ali near the Afzulgunj Musjid, when the latter stopped his carriage and told him that he was going to see him on business. Server Jung asked him to go to the Palace and wait there and he would be back in half an hour. But Mehdi Ali requested him to come to his (Mehdi Ali's) house after visiting the Resident. Accordingly, immediately after leaving the Residency Server Jung drove straight to Mehdi Ali's. Now if Server Jung had no intention of accepting the money, why did he at all comply with Mehdi Ali's request to come to his house? He was fully aware of the nature of the business on which Mehdi Ali wanted to speak to him. Knowing that, why did he go to his house all the way from the Residency to hear him talk on that subject again? Old Mehdi Ali now performed an interesting ceremony. He swore eternal friendship to Server Jung by the Koran. After enacting that solemn farce Mehdi Ali advised him again to accept the lakh. Server Jung again went through the ceremony of refusing it. But on this occasion he made a strange request to Mehdi Ali. He requested him to arrange for him an interview with Nawab Sir Asman Jah or Nawab Vicar-ul-Omra "so that he might ascertain from either of them why the money was offered to him." This is the first time that Nawab Vicar-ul-Omra's name occurs in Server Jung's statement. But no reason is assigned as to why he dragged that nobleman's name into this business. If Server Jung really wished to see Sir Asman Jah, or say Nawab Vicar-ul-Omra, on this subject where was the necessity for his waiting for Mehdi Ali's interference in the matter? Could he not go straight to Sir Asman Jah or to Vicar-ul-Omra without the intercession of a middleman? He had free access to both of those noblemen, and it is well known that he did visit them whenever it suited his purpose to do so. His visits to Nawab Vicar-ul-Omra, indeed were not "few and

far between" Upon his own showing, that very night he graced Faluknama with his august presence. Here he met Mehdi Ali again—as if by a happy coincidence. Here the conversation turned again on the kind offer. Mehdi Ali informed him that Nawab Vicar-ul-Omra was not willing to speak to him on the subject. At this Server Jung told Mehdi Ali—"Do not talk to me on this subject any more." This is the first time that Server Jung told his "sworn friend" not to talk on that subject any more. This meeting of the two friends at Faluknama took place soon after the departure of Lord Lansdowne from Hyderabad, so that it was in the early part of November. The subject was first broached to Server Jung by Sharfud-din Akbari, through Rungiah of the Sarfikhas service, in the month of August 1892. Sharfud-din having disappeared Mehdi Ali appeared on the scene in the month of October. Since then both Mehdi Ali and Guzanfer Ali Beg, as stated by Server Jung himself, had been continually pressing him to accept the offer, and though he persistently refused to accept it, he never for once asked them to desist. On the contrary he acknowledges that every time Mehdi Ali invited him to his house for the purpose of talking on this subject, he went there punctually, and patiently listened to all that Mehdi Ali had to say. For nearly four months the game went on in this manner, till on the 14th of November (1892) Guzanfer Ali Beg paid him a quiet visit and paid him the long-expected LAKH. He counted the notes with his own hands, lying in his bed of sickness. We leave him here for the present.

THE meeting between the two friends, Server Jung and Moulvi Mehdi Ali (Nawab Mohshin-ul-Mulk) at Faluknama, took place soon after the departure of the late Viceroy from Hyderabad. If we remember rightly, Lord Lansdowne left Hyderabad on the 8th November. At Faluknama, Server Jung told Mehdi Ali "not to talk on the subject again." A few days after this, that is, on the 14th November, Mirza Guzanfer Ali Beg paid him the money. Server Jung graphically describes every minute circumstance connected with the payment. He

says—"Your Highness' petitioner was lying in his bed (of sickness.) Mr. Palmer, Barrister-at-Law, had come to see him on some business of his. He (Mr. Palmer) was seated by the side of your Highness' petitioner, and was talking. All of a sudden, Mirza Guzanfer Ali Beg came in, and told your Highness' petitioner that he had a very urgent business with him. As your Highness, petitioner was very weak, he asked Mr. Palmer to leave the room and stay outside for a while. Immediately after Mr. Palmer left the room, Mirza Guzanfer Ali Beg closed the door and fastened the bolts. Your Highness' petitioner was astonished at this. Mirza Sahib drew his chair near your Highness' petitioner, took out from his pocket a bundle of notes and placed it in the hands of the petitioner. He told the petitioner to accept the notes and not to persist any longer in his refusal, adding that it would be difficult to find a better friend than the Moulvi Sahib (Mehdi Ali). He also said that the notes were of the value of one lakh of Rupees. Your Highness' petitioner was astounded, and was at a loss what to say. But Almighty God preserved his good sense, and it struck him that his safety lay in the acceptance of the money, and that the money should not be allowed to pass out of the room, for in that case those people might deny the fact of the payment, and then the petitioner would not be able to adduce any proof of it. Your Highness' petitioner therefore kept the notes with himself. They were in eight bundles, besides ten separate ones. Each note was of the value of Rs. 1,000 (one thousand). There were also a few stray notes. The total value of the notes might have been about Rs. 82,000 and a few hundreds equivalent to one lakh Halli, as those people had given me to understand." After receiving the notes, Server Jung dismissed the Mirza Sahib on the ground of his illness. He then called back Mr. Palmer, showed him the notes, and told him that the money was paid to him notwithstanding his persistent refusal to accept it. Here we have got the whole affair in Server Jung's own words. Now, could anybody reading this account, ever think for a moment that the conduct of Server Jung throughout this affair,

was that of an *honest* man? When Guzanfer Ali Beg entered the room, he (Server Jung) knew that his visitor would talk on the subject of the "kind offer," for he knew by experience, and he has admitted it in his statement, that whenever the Mirza Sahib saw him, he talked of nothing else, except that business. Knowing this, he not only permitted him to take his seat by him, but, on his telling him that he wanted to speak to him on a "very urgent business," he himself requested Mr. Palmer to leave the room for a while. If Server Jung were an honest man, instead of requesting Mr. Palmer to leave the room, he would have turned Mirza Sahib out of the room, neck and crop. But such an idea, evidently never crossed the brain of Server Jung. Guzanfer Ali Beg fastened the bolts of the door, drew his chair near Server Jung, and placed the notes in his hands in the coolest possible manner, and Server Jung accepted the notes without a word of protest. He knew that the money was paid to him as a *bribe*, and yet he received it without the least sign of indignation or wrath! On the contrary, he coolly counted the notes and ascertained that their total value was Government Rs. 82,000 and odd hundreds. The reason which induced Server Jung to accept the money, is a most extraordinary one. He thought that if he were to return the money, those people might deny the payment, and then it would be difficult for him to prove it! If he did not actually intend to accept the money and at the same time wished that the party offering it should be exposed, the proper course for him, we should think, would be to call somebody to bear witness to the actual offer or payment, as well as to the refusal. He could have easily called in Mr. Palmer to bear witness to both the acts. But he did nothing of the sort. His conduct plainly showed that his intention was something else. If it was not his intention to "keep the notes with himself" *permanently* his conduct would have been quiet different. Why did he not inform His Highness of the payment *at once*? He pleads illness, and says that on the third day of the payment, he went to His Highness, carried in a chair, and informed him of the matter. We shall grant that he actually

went to His Highness on the third day and informed him of everything. But, if he himself were actually too ill to go to His Highness earlier could he not have informed His Highness of the payment by means of a letter on the very day he received it? He has got at his command any number of *Sowars* and *Hurkuras* at all hours of the day and night. He could easily have despatched a special messenger to His Highness with a note, informing him of the affair. In that case, there would be no necessity for him to go to the Palace, carried in a chair, while he was still suffering from illness! After informing His Highness of the main business by means of a letter, he might have waited until his perfect recovery in order to speak to His Highness personally on the subject and place before him the notes. He would certainly have done so, if his motives were pure and honest. But remembering that the negotiations for the payment of the money went on for *four months* together, and remembering that during the whole of that period Server Jung never opened his mouth on this subject before His Highness, although he was almost in daily personal communication with him, we need not be surprised that for the two successive days after the receipt of the money, he withheld the information from His Highness. If he had informed His Highness of the *offer* of the money at any time before the *offer* became an *accomplished fact*, his subsequent conduct, in reference to the delay, would have caused no suspicion. We have it on the authority of Server Jung himself that the negotiations commenced in the month of August and closed with the payment of the money in the middle of November, so that he had ample time to think over the matter and come to a decision. But why should he think over it at all? If he were really an honest man and had not the slightest intention of receiving the money offered to him by Sir Asmanjah through Mehdi Ali and others, he would naturally have informed His Highness of the offer, as soon as it was made known to him. Any honest man in his position would have done that, without taking time to think over it, and without any consideration of consequences. Then again, Server

Jung knew it for certain that Sir Asmanjah was not then in the good books of His Highness, and so his common sense would have told him that by mentioning the illegal offer made to him by Sir Asmanjah he would have strengthened his own position. Clever and experienced as he is in such matters, he would naturally have taken the very earliest opportunity of revealing this fact to His Highness. But throughout the whole period in which the negotiations were being carried on stealthily he preserved a dead silence on the subject. It seemed as if his lips were absolutely sealed in this connection. He did not mention a word of it to His Highness or to the Resident Mr. Plowden. How can Server Jung explain his conduct in this respect? What was the cause of his silence? He does not say anything about it in his statement. Is there any possible explanation for this silence? We shall be very glad if any of Server Jung's friends or admirers, (if he has any) would come forward to explain the matter to the public. We pause here for the present.

We regret to say that in quoting from Server Jung's statements in our last, we made a mistake in our translation of the passage in which he gives his reason for receiving the money. Our translation of the old passages stood thus:—"But the Almighty preserved the petitioner's good sense, and it struck him that his safety lay in his acceptance of the money, and that the money should not be allowed to pass out of the room for *those people might deny the payment*, and in that case petitioner would not be able to offer any proof of the payment." The error lies only in the clause italicised. The following is the correct literal translation of the clause:—"For if the petitioner should return the money, *those people might still say* that he had accepted it, and in that case petitioner would not be able to offer any proof of the return of the money." It is plain that the correct translation of the passage exhibits Server Jung in a worse light than before. It is curious to note that Server Jung was never troubled with any consideration of honesty, or of truth. He did not consider whether he would be

morally justified or not in accepting the money "If he should return the money, those people might still say that he had accepted it," and so he kept the money with himself! If Server Jung had to decide the case of an officer in the Nizam's service, accused of the bribery, and if the officer had urged exactly the same plea in defence as *he* has done, would *he* accept such plea as sufficiently reasonable? If such a plea were once accepted we think every bribe taker in the Nizam's service would gladly take shelter under it. But why should Server Jung presume that in the event of his refusing the money, those people would still say that he had accepted it? Was he under the impression that Sir Asman Jah had laid a trap for him? His conduct during the period of negotiations would not permit of such a supposition. If he had actually believed, or even suspected that Sir Asman Jah had laid a trap for him with a view to ruin him, he would surely have informed His Highness, as well as the Resident of the matter, at the earliest opportunity. But we have seen that he did nothing of the sort. If he had really believed in the matter of the trap of plot, would he have gone to Mehdi Ali's residence to talk over the "urgent business" with him whenever he was asked to do so? Or, would he have encouraged Guzanfer Ali to harp on the same theme, times without number? And all this while he himself did not breathe a word of it to anybody on earth! If he had but once mentioned to His Highness or the Resident about the offer made to him by Sir Asmanjah any time before the money was actually paid, nobody would have dared to question his innocence. What was it that prevented him from mentioning the matter to His Highness or to the Resident before the money was actually paid? Server Jung is entirely silent on this matter. He gives his reason why he received the money. He thought "if he had returned it, his enemies might still say that he had accepted it, and in that case he would not be able to offer any proof of his having returned it." Thus we find him to be extremely cautious and careful about his good name in the last act of the drama, when the gold is actually shining on his palm, but there was not

the least sign of such caution and carefulness on his part during the whole period of four months previous to the final event! There is another point in his argument which is worth noticing. His argument testifies to his absolute ignorance of the power of truth. It did not strike him that if he should actually decline to take the money the truth would surely assert itself somehow or other. But we need not be surprised at this. What does a mole know of the power of the noon-day sun? Having spent all his life in intrigue and duplicity how could Server Jung depend for his safety upon truth? Manifestly, his ignorance of the potency of truth led him to take refuge in falsehood and deceit. An honest man in Server Jung's place as we have said before, would never pause to calculate what would be the consequence of his refusal. Calculation, under such circumstance would be an impossibility to him. An honest man would have made short work of it. He would have chucked the money at the giver's nose, kicked him out, and said "consequences be blowed." There is yet another point in Server Jung's argument which is also worth noticing: It is indeed a most remarkable point, as it would show that the whole argument is based on a gross and unpardonable error—an error which was wholly unexpected in such a quarter. Here we beg leave of our readers to repeat the extraordinary argument once more. The Peshi Secretary thought:—"If he should return the money, those people might still say that he had accepted it, and in that case he would not be able to offer any proof of the return of the money." We dare say Server Jung thought a good deal over this argument before he actually put it in black and white. But may we ask—was he not aware that the *onus probandi* would lie with his accusers—that it would be for *them* to prove the acceptance, and not for him to prove the return of it? But we are afraid, in trying to show the utter worthlessness—not to use a stronger term—of Server Jung's argument we have been simply insulting the intelligence of our readers. On the face of it the whole passage is a mere jumble of words with hardly any sense in it.

Let us now examine Server Jung's veracity. Is it trustworthy? We are sorry to say that from a perusal of his statement we are constrained to answer this question in the negative. We shall presently convince our readers of the truth of our assertion. In refutation of the allegation that he had demanded the money from Sir Asmanjah on account of his straitened circumstances, Server Jung states that for so many years past he had managed to maintain himself and his large family on the humble pittance of Rs. 700 a month (his pension) and that he had never stretched out his hand to anybody for any pecuniary help, nor did he ever trouble His Highness about it. He lays the greatest possible emphasis on this statement, and to make it thoroughly effective he repeats it over again. Anybody who reads this emphatic statement and who is, at the same time, not aware of the real fact, would readily believe that Server Jung's pension of Rs. 700 a month was his only means of support—that within that sum he had been managing all his expenses and that he had never in his life required or received any pecuniary help from any person, dead or living, under the sun. But the fact is, at the very moment that Server Jung was making this statement he was in possession of a *Jagir*, which fetched him the handsome income of Rs. 6000. (six thousand) a year, and which *Jagir* was presented to him by the Premier Noble, Nawab Sir Khurshed Jah Amir-i-Kabir. The *Jagir* was given to him several years ago, and he is still in possession of it. This fact is well-known in Hyderabad, and we are therefore amazed at the audacious assertion made by Server Jung that except his humble pension of Rs 709 a month he had absolutely no other source of income, and that he had never in his life stretched out his hand to anybody for any help. The hand that is capable of writing such an audacious lie deserved no help. The hand that is capable of writing such an audacious and ungrateful lie is worse than that of the hangman.

We have seen that Server Jung said what was not true when he said that except his pension of Rs. 700 a month, he had

absolutely no other means of subsistence. We have seen that at the very time he made that statement he was in possession of a *Jagir* which gave him an income of Rs. 6,000 a year, or Rs. 500 a month. This falsehood was not uttered in a haphazard way in the course of familiar conversation. It was stated in sober seriousness in a memorial addressed to his Highness the Nizam. To bring it home to His Highness he repeated it emphatically more than once. We do not know with what object in view Server Jung perpetrated this audacious lie. Probably he thought the greater the show of poverty the brighter would shine his *honesty*. (! ! !) But whatever might have been his object, we would defy him to deny that he uttered a deliberate lie when he said that except the humble pension of Rs. 700 a month he had absolutely no other source of income. It is quite possible that the *Jagir* granted to him by Nawab Sir Khurshed Jah Bahadur was not originally granted in his own name. Probably it was originally given in the name of his wife. But would that make any difference? We all know what such *benami* grants mean. But our information is that the *Jagir* really stands in Server Jung's own name, and that he has the sole management of it. We believe all Hyderabad knows the fact that Server Jung holds a *Jagir* under the Premier Noble. So, when we find Server Jung telling a deliberate lie in this connection, how can we believe in his other statements? Is it possible to trust the veracity of such a man?

If Server Jung's other statements had been supported by corroborative evidence, in that case they would be entitled to some consideration. But without being supported by corroborative evidence they are directly *contradicted* by the other party. On the one hand, we have Server Jung's statement that he never *asked* for the money, but that it was forced upon him by those who acted as Sir Asmanjah's agents for the time being. On the other hand we have Guzanfer Ali Beg's statement that Server Jung was the first to request him to try to persuade Sir Asmanjah to give him some pecuniary help, in consideration of his straitened circumstances and increased expenses on account of the

Pamphlet case. Guzanfer Ali Beg is a *mansabdar* and holds a respectable position in society. He is also known to His Highness, as Server Jung says in his statement. Whom are we to believe now? Are we to believe Server Jung, whom we have just detected telling a deliberate lie in reference to an important matter, and whose statement is unsupported by any corroborative evidence, or, are we to believe Guzanfer Ali Beg, who is a respectable member of society, whose veracity we have had no reason to distrust, and at the same time, whose statement is corroborated by Moulvi Mehdi Ali and Sir Asmanjah? Common sense would incline anybody to reject the former statement as untrue, and to accept the latter as correct. Then again, our readers will remember that the case was never properly investigated, nor tried by a Court of Justice. If there had been a proper investigation, we are sure other facts also would come to light which would go far to support the statements of Guzanfer Ali Beg and Mehdi Ali. A sifting enquiry it is believed would show that Server Jung had wheedled out money from other Nobles also, on the plea of the Pamphlet case. It would show that while to Sir Asmanjah he had held out the hope of bringing about a good understanding between him and His Highness, with a view to make his position as Prime Minister safe and secure, to other Nobles he had held out the promise of *Derranship* in succession to Sir Asmanjah! We do not know in what terms to characterize this sort of intrigue. We think "Machiavelianism" would be too mild a word for it. In the absence of a suitable word in the English vocabulary let us call it *Server Jungism*. But to return to the subject. If a sifting enquiry were made it would be found that not only from the Nobles, but also from certain officials, who are not Nobles, Server Jung managed to diddle out money in the name of the Pamphlet case. (One of these officials has been rewarded with promotion and a title of honor as the price of his substantial help). These matters are no longer secrets in Hyderabad. They are openly talked of everywhere. Everybody knows that the expenses of the defence in the Pamphlet case were defrayed

by Server Jung. Everybody also knows that Server Jung had no money of his own to spend. It was not a small sum that the defence cost. It was a matter of *lakhs*. How did Server Jung get that enormous amount of money? He "raised the wind" of course. In the simple-minded Nobles of Hyderabad he found a veritable Golconda. The political situation also was immensely favourable to the success of his scheme. Sir Asmanjah the Prime Minister was tottering. Some of his brother-nobles were anxiously waiting for a turn of the wheel in their favor. To every one of those Nobles who aspired to the *Dewanship* the wily intriguer promised his *fullest* support. But he based his promised support on the condition that the candidate should furnish him with ample funds for the defence of the Pamphlet case. The honeyed words of the practised courtier, his profuse promises, couched in the elegant and euphonious Urdu of Lucknow, struck home to the hearts of the guileless Deccani Nobles, and they shelled out their coin to him unstintedly and unhesitatingly. But we forget—the crafty intriguer made use of another charm, which was much more potent than all the honeyed words and profuse promises that he could call to his aid. He gave his victims to understand that His Highness would be much pleased to hear of their contributions to the Defence Fund. The mention of His Highness' name in this connection is said to have had an electric effect on his loyal lieges. The Hyderabad Nobles are intensely attached to their Sovereign, and they would gladly do anything to please His Highness. Server Jung made the most of his charm and was fully gratified with its effects. Well, these were the rumours that were current in those days and people generally believed them to have been founded on stubborn facts. Even now people talk of these matters as freely as before with additional details as to what difficulties some of the Nobles had to experience in order to meet Server Jung's demands. Some go the length of mentioning the names of the Sowcars who came to the help of their Nobles and saved their honor, that is to say enabled them to redeem their promise to the Peshi Secretary. A proper enquiry, as we have said before, would have brought

out all these matters to light, and they would show that in asking for Sir Asmanjah's help, Server Jung only played the same game with him as he had done with some of his brother Nobles. They would show that the only difference in the two cases was that while the game with the other Nobles passed off quietly and successfully, that with Sir Asman Jah ended disastrously. The real cause of the disaster is not known to the general public. Thereby hangs a tale. We shall relate that story later on.

We purpose to-day to discuss one or two points in Server Jung's statement, which may, at the outset, be considered as minor points, but which, on reflection, will appear to be as serious as any of those which we have discussed before. The first point is in reference to the appearance of Mr. Tom Palmer Barrister-at-Law, on the scene. Server Jung says that when Guzanfer Ali Beg entered his room, Mr. Tom Palmer, who had come to see him on some business of his own, was sitting by his side talking to him. Mr. Tom Palmer left the room for a while, when Guzanfer Ali handed over the Currency Notes to Server Jung, and then went away. On Guzanfer Ali's departure, Mr. Tom Palmer returned to the sick chamber, when Server Jung showed him the money (the notes) and told him that it was paid to him in spite of his repeated refusals. Now, it is well-known in Hyderabad that Mr. Tom Palmer, Barrister at-Law, and Server Jung are *bosom friends*. The two friends visit each other frequently. It is quite possible that Mr. Tom Palmer's visit to Server Jung on that particular day and at that particular time, was only a matter of coincidence. But it proves to be a happy coincidence. For Server Jung had forgotten the date on which the money was paid, and it was Mr. Tom Palmer who gave him that date! So, if Mr. Tom Palmer had not visited him on that particular day and at that particular time, Server Jung could not have given the date. Now, how does that sound? A lakh of rupees was paid to him as a bribe by a party whom he considered to be his enemy; the payment of the money, as he

himself thought, was the culmination of a plot against him, the foundation of which plot had been laid some four months previously, and yet he did not remember the date on which the important event occurred. He remembered every minute detail connected with it, for instance, how Guzafer Ali Beg entered the room, how he closed the door, and fastened the bolts, how he drew his chair near him, and all that, but he did not remember the principal thing—the date on which all this was done—the date on which he clutched a Lakh in his fist for the first time in his life ! We shall take it for granted that he is not in the habit of keeping his diary. But a business man as he is, is it possible to believe of him that he would be so careless as not to make a note of that eventful day ? Do the circumstances of the case admit of such a supposition ? He was lying on a sick-bed. He knew he could not see His Highness immediately with the money. Let us suppose that he had really intended to see His Highness with the money as soon as he would recover. But when he formed this intention in his mind did it not strike him that he would have to mention to His Highness the date on which the money was paid to him ? When he received the money, he could not have guessed in how many days he would be in a position to see His Highness, and so it would have been natural for him to make a note of that important date, so that eventually when he would see His Highness, he might mention it to him. From the fact of his not having done so, is it not reasonable to infer that at the time he received the money he had no intention of informing His Highness of the matter ? If he had really such an intention, he would have been particularly careful to remember the date. From this the only conclusion that is possible to be drawn is that the information which he gave to His Highness was the result of an after-thought. Probably on the third day—granting that it was actually on the *third day* that he informed His Highness of the affair—he had reasons to believe that the matter could no longer be kept from His Highness, or that to keep it a secret from His Highness would be injurious to him, and so he went to the Palace, carried in a chair, and told His Highness

all about it. But let us suppose that he did not actually remember the date and that he actually got it from Mr. Tom Palmer. What was the object of his mentioning that circumstance? If he had been sure in his mind that Mr. Tom Palmer had given him the correct date, the mention of the date alone would have been quite sufficient. It appears to us that Mr. Tom Palmer's name has been skilfully introduced with particular objects in view. One object would seem to be that if at any future time there should appear any discrepancy about dates he might shew the responsibility on Mr. Tom Palmer's shoulders. It would seem that by mentioning Mr. Tom Palmer's name he had provided a loop-hole to escape himself. The second and more important object would seem to be that by saying that he had mentioned to Mr. Tom Palmer about the money and showed him the notes at the very time he received them, he wanted His Highness to believe that he had no wrong intention in taking the money, for, if he had any wrong intention, he would have quietly pocketed it, without breathing a word of it to anybody. But the question is, by taking Mr. Tom Palmer into his confidence in this matter, would he have been deterred from carrying out his wrong intention, if he really had any such intention? We know not. Mr. Tom Palmer is a most intimate friend of his, and it would not be a matter of wonder to us if we were told that the two friends were hand-in-hand in this affair. The antecedents of Mr. Tom Palmer would fully establish this view. Mr. Tom Palmer is a hero of many exploits. He is said to have bamboozled the Great Sir Salar Jung I to the tune of several lakhs by holding out to him the promise of restoring the Bears through his influential friends in England. He had one friend in England, whom he represented to Sir Salar Jung as being the German Secretary to Her Majesty the Queen. This German Secretary afterwards turned out to have been a menial servant in the Royal Household, who had managed to steal some of the Windsor Castle Stationery of which he made a very profitable use in his correspondence with Mr. Tom Palmer. Mr. Tom Palmer used to forward to Sir Salar Jung the German

Secretary's letters addressed to himself reporting how the case was progressing. The Great Minister never doubted the genuineness of these letters—how could he? The sight of the paper bearing Her Majesty's crest and monogram was convincing enough. He let loose his purse strings, and Mr. Tom Palmer went on delightfully well for sometime in the bracing climate of England. But at last the truth was out, and the whole affair was exposed in the columns of *Truth* by Mr. Labouchere. (In a subsequent issue, we shall reproduce the whole case from *Truth* for the delectation of our readers.) The late Mr. Robert Knight also exposed in the columns of the *London Statesman* certain other exploits of Mr. Tom Palmer which were even more interesting, and one of which we shall mention here. According to that journal, Mr. Tom Palmer, while employed as a Special Magistrate in Northern India, immediately after the Mutiny, *got rid of all his creditors by hanging them* on the charge of their complicity with the mutineers! Such a serious charge was made against Mr. Tom Palmer in the columns of a public journal, yet Mr. Tom Palmer never thought of prosecuting that journal. Such is Mr. Tom Palmer, and he is our Peshi Secretary's bosom-friend—his *Fidus Achates*. How well they are matched! They fit each other like hand and glove. Well, by a happy coincidence Mr. Tom Palmer happened to be by the side of his friend on that particular day and at that particular time, when the lakh was paid to him. Server Jung states that he told Mr. Tom Palmer all about the money as soon as he received it. His name is mentioned with a view to show that he is prepared to bear witness to that important fact. But what would be the value of the evidence of such a man? After what we have seen of his antecedents is it not possible to believe that he was in league with his friend in this matter? Let our readers judge for themselves.

The next point to which we wish to direct the attention of our readers is this. Server Jung says in his statement that he also mentioned the matter to Mr. Norton, Barrister-at-Law, Madras, and subsequently to Mr. Edgelow, Solicitor, Bombay

both of whom conducted the defence in the Pamphlet case. This circumstance is mentioned with a view to show his innocence, of course. But there is one thing amusing about it. The wily Peshi Secretary does not say *when* he mentioned the matter to these two legal gentlemen. He does not say whether he mentioned it to them *before* or *after* he had informed His Highness of it. We do not think that he had breathed a word of it to either Mr. Norton or to Mr. Edgelow *before* he had informed His Highness of it. If he had done so shrewd as he is, he would not have omitted to mention the fact in his statement. But if he had mentioned the matter to those gentlemen *after* informing His Highness of it, then what is the value of this statement? After having informed His Highness of the affair he might have proclaimed it by beat of tom-tom all over Hyderabad, but it would serve no purpose.

First, we have Mr. Tom Palmer, and then we have Messrs Norton and Edgelow—quite an array of lawyers. There was not the slightest reason to mention the names of Messrs Norton and Edgelow, except to make His Highness believe that these legal gentlemen had absolved him from all blame. Verily, a drowning man catches at a straw to save himself. But when the storm has burst with all its fury, when the waves are rising high on all sides—no amount of straw will be of any avail.

We hope our readers have by this time got a correct idea of the worth of the defence which Server Jung has set up for himself. We have now to see how Mr. Plowden, the Resident, has defended him, or rather, *decided* the case in his favour. We are sorry, we are not in possession of the full text of the letter which Mr. Plowden has written to the Government of India on the subject. But, it appears from the *Deccan Budget*, which is in the confidence of Server Jung and which in its issue of the 25th January last, gave an extract from Mr. Plowden's letter to the Government of India, that the Resident has based his decision upon the ground that before Mehdi Hassan wrote to him

on the subject, he had heard of it from His Highness whom Server Jung himself had informed of his having received the money. The following are Mr. Plowden's own words as quoted by the *Deccan Budget* :—"On the 24th November, and again on the 28th November, the Nizam told me in the course of conversation, that by or in behalf of Sir Asmanjah his Peshi Secretary was given a lakh of rupees (or rather some Government Rs. 82,000). After considering the matter, my advice was to let the matter rest and watch the development of the plot." Now, as this is the only statement of Mr. Plowden which the *Deccan Budget* has quoted in defence of Server Jung, it may justly be presumed that the ground embodied in this statement is the only ground upon which Mr. Plowden has based his decision. *The Deccan Budget* after quoting the above grows jubilant and says—"And this statement of Mr. Plowden's has been sent by the Government of India to the Secretary of State. Indeed, we believe, it has been communicated to Mr. Seymour Keay. We confess we have heard almost all sides in the lakh incident, and we venture to say that even Server Jung's friends will be surprised to find such a complete and triumphant vindication of his honor and truth." If the fact of Mr. Plowden having heard of the matter from His Highness four months previous to Mehdi Hassan's writing to him on the subject, were alone sufficient to vindicate Server Jung's honor and truth, in that case our contemporary has, of course, every reason to shout with joy. But what has Mr. Plowden, or our contemporary to say with regard to all those facts and circumstances which are contained in Server Jung's own written statement submitted to the Nizam and which we have pointed out in these columns? We should also like to know if Mr. Plowden has sent to the Secretary of State, through the Government of India, along with his own statement a correct translation of Server Jung's elaborate statement which we have discussed in these columns. As regards Mr. Plowden's advice to the Nizam, we confess, we fail to understand the meaning of it. Mr. Plowden says—"After considering the matter, my advice was to let the matter rest, and watch the development

of the plot." (The italics are ours.) Now, the "plot"—that is to say, the so called plot—must be considered to have terminated with the *payment* of the money. According to Server Jung's own statement the plot had been *carried out* in full two days before he informed His Highness of it. He received the money on the 14th November, and two days after the receipt, that is on the 16th November, he went to the Palace and revealed the matter to His Highness, so that when His Highness spoke to Mr. Plowden about it once on the 24th November and again on the 28th November, the plot was a thing of the past, and in our humble opinion, Mr. Plowden was guilty of a gross piece of anachronism when he advised His Highness "to let the matter rest and watch the development of the plot." After being informed of this matter by His Highness, Mr. Plowden allowed nearly four months to pass without taking any action on it until Mehdi Hassan wrote to him in the month of March following. Here we cannot help noticing a curious coincidence, or similarity between the conduct of Mr. Plowden and that of Server Jung. From the time when Sharf-ud-dia Akbari approached Server Jung on the subject through Rungiah of the Sarf-i-Khas service, in the month of August, until the payment of the money by Guzanfer Ali Beg, *nearly four months* elapsed. We might call this period as actually the period of development. During the period of four months when the plot was progressing or developing, Server Jung did not stir himself. During the period of four months that *followed* the payment of the money, Mr. Plowden did not stir himself! As to watching the development of the plot,—we ask again—where could have been the development when the plot had already terminated? Was the fact of Mehdi Hassan's writing to Mr. Plowden considered as a part and parcel of the plot? Did Mr. Plowden consider that circumstance as the culmination of the plot? Could he have anticipated Mehdi Hassan's letter? If not, why did he wait till then? Mr. Plowden's conduct in this respect appears to us to be quite inexplicable. In our humble judgment, it was the duty of Mr. Plowden as the Resident of Hyderabad, to advise the Nizam to institute

a searching enquiry into the matter as soon as His Highness frankly informed him of it. But instead of doing that, Mr. Plowden advised His Highness to watch the *development* of the plot, when the plot was actually *carried out!* After waiting for nearly four months, at last when Medhi Hassan appeared on the scene and accused Server Jung of *extortion*, Mr. Plowden thought there was no necessity of watching the *development* any further, and so he addressed a letter to Sir Asman Jah enquiring into the matter. It was a remarkable letter. The following is a copy of the letter :—

92/9, Confidential,—No. 35 C.

14th March 1893.

My dear Nawab,—I have recently received two letters from Nawab Mehdi Hussain dated respectively the 9th and 12th March. From the first of these letters I enclose an extract paragraph 2—in which it is stated “on most reliable information that the Nawab Server Jung has extorted one lakh of Rupees from H. E. Sir Asman Jah himself. The payment was to save the Minister from the petty slights and annoyances to which he has been subjected in correspondence in the name of His Highness.”

Of the second letter I send you a copy. You will perceive that in it Nawab Mehdi Hussain alleges that the payment by you to Nawab Server Jung of a sum of a lakh of rupees is entered in the accounts of your private treasury, that according to his (Nawab Mehdi Husseini's) information, this sum was extorted from you by Server Jung, that you were helpless in the matter and that “for the sake of the country and the administration” you had “no alternative but to yield.” And the letter contains a request that the Resident will investigate the circumstances.

The allegations in these letters are of so remarkable and so grave a character that it is impossible to have them unnoticed, incredible though they appear to be. And, therefore, I feel sure that I am only anticipating your wishes in informing you of them

as soon as possible, and in requesting you, at the same time, to be so good as to favor me with an account of any facts which may have given rise to them.

I think also that it would be advisable to lay this letter before His Highness the Nizam for his personal information.

Yours very sincerely,
(Signed) T. CHICHELE PLOWDEN,

THE NAWAB

SIR ASMANJAH BAHADUR, K. C. I. E. &c. &c.,
HYDERABAD.

We have said the letter is a remarkable one, and we dare say this will also strike our readers. The letter is remarkable for more reasons than one. In the first place, there is not the least allusion in it to the fact of Mr. Plowden having heard of the matter from His Highness previous to Mehdi Hassan's writing to him. What was Mr. Plowden's motive for not mentioning that circumstance? Was it from any *political* motive that he kept that fact a secret from Sir Asmanjah? If so, it is beyond our conception. We do not pretend to gauge the depths of *political* motives. To us, they are always unfathomable and so we give up the matter in despair. The tenor of Mr. Plowden's letter distinctly shows that it was at the instance of Mehdi Hassan that he was induced to investigate the circumstances of the case. Here we are confronted with another fact. When Mehdi Hassan informed Mr. Plowden the case took a different shape from what it had at the time when His Highness had spoken to him about it. *Then* it was Server Jung who complained that Sir Asmanjah had given him a bribe, in spite of his repeated refusals to accept. Now when Mehdi Hassan appeared on the scene, the tables were turned against Server Jung, for Mehdi Hassan complained that Server Jung had *extorted* the lakh from Sir Asman Jah. In the former phase of the case, Mr. Plowden seems to have come to the conclusion that Server Jung was as *innocent* as he had represented himself.

to be, and it must be admitted that appearances were also in favour of Server Jung, he having of his own accord informed His Highness of the fact of the payment of the money to him by Sir Asman Jah. The pity is Mr. Plowden jumped to that conclusion without any sort of enquiry. The greater pity is that he still adheres to that conclusion, as the extract from his letter to the Government of India, which we have given above, shows. When Mehdi Hassan accused Server Jung of having *extorted* a lakh of rupees from Sir Asman Jah, Mr. Plowden at once wrote to Sir Asmanjah enquiring into the facts of the case. In the former phase of the case Server Jung was the complainant who brought a serious charge against Sir Asmanjah. Mr. Plowden heard the complainant, but without hearing the accused he decided the case against the latter! He waited for nearly four months without taking any steps. But when the tables were turned against Server Jung he lost no time to *investigate the circumstances*. We wonder what Mr. Plowden would have done if Mehdi Hassan had not appeared on the scene. We cannot guess how much longer he would have waited *watching the development of the plot*. We need not say anything further on this point. More in our next.

WE have to refer to Mr. Plowden's letter to Sir Asmanjah once more. In the third para of his letter, Mr. Plowden, referring to Mehdi Hassan's letters, says:—"The allegations in these letters are of so remarkable and so grave a character that it is impossible to leave them unnoticed, incredible though they appear to be. And therefore I feel sure that I am only anticipating your wishes in informing you of them as soon as possible and in requesting you at the same time, to be so good as to favor me with an account of any facts which may have given rise to them." We ask, could anybody after perusing these lines, think for a moment that Mr. Plowden had any previous knowledge of the allegations? Certainly not. The allegations were of so remarkable and grave a character that *it was impossible to leave them unnoticed*, and so he hastened to

inform Sir Asmanjah of them *as soon as possible*. Now, let our readers compare this statement of Mr. Plowden's with his other statement extracted by the *Deccan Budget* from his letter to the Government of India. "On the 24th November and again on the 28th November (1892) the Nizam told me in the course of conversation that by, or in behalf of, Sir Asmanjah his Peshi Secretary was given a lakh of Rupees (or rather, some Government Rs. 82,000), &c.. &c." In the month of November 1892, Mr. Plowden heard from His Highness of the payment of a lakh of Rupees to Server Jung by Sir Asmanjah, and writing to Sir Asmanjah on the 14th March, 1893, he said that the allegations were of such a character that *it was impossible to leave them unnoticed*, and so he hastened to inform him of them *as soon as possible*! We dare say, when Mr. Plowden was writing the words, "as soon as possible," he must have been fully conscious that he had allowed nearly four months to pass since he first heard of the affair from His Highness. We doubt not that our readers will fully feel the force of the words—*as soon as possible*. But we need not make any further comments upon Mr. Plowden's letter. From what we have already said, we trust our contemporary of the *Deccan Budget* will have found out that the chances for the vindication of Server Jung's 'honor and truth' are yet as remote as ever, and that his own shouts of joy were ridiculously premature.

With regard to Mehdi Hassan's "allegations" we have got something to say in his support. His chief allegation was that Server Jung had *extorted* a lakh of rupees from Sir Asmanjah. Now soon after the commencement of the Pamphlet Case it became a general topic of conversation in Hyderabad that Server Jung, who was defraying the expenses of the defence, had managed to screw out an immense amount of money from some of the Nobles by hook or by crook—by persuasion or by extortion. It was in those days that Mehdi Hassan wrote to the Resident accusing Server Jung of having extorted a lakh from Sir Asmanjah. Had Server Jung been bold enough to prosecute Mehdi Hassan, the truth would have been out. But Server Jung was too wise to

take any such step. We doubt very much if Server Jung would have dared to come into Court even if the Resident had advised him to do so. But as Mr. Plowden did not advise him to take the protection of the law Server Jung escaped the ordeal. The investigation—the so called investigation—that followed Mehdi Hassan's writing to Mr. Plowden, was a sort of family business. Server Jung submitted a written statement to His Highness, and was declared innocent! We have said before that a proper investigation would have brought the truth out, and we staunchly adhere to that statement. In one of our previous issues we said that Sir Asmanjah was not the only Nobleman in Hyderabad from whom Server Jung had tried to get money in the name of the Pamphlet case. We have said that if a proper enquiry had been held it would have been easily found that the Peshi Secretary had spread out his net far and wide, and that while his efforts in other quarters were crowned with success, they proved a disastrous failure in the case of Sir Asmanjah owing to one unfortunate circumstance. We shall presently convince our readers that in making this statement we did not draw upon our imagination. We shall presently adduce proofs in support of our allegation, "remarkable," "grave," astonishing, and even *libellous* though it may seem to be. The following *chits* will show that Nawab Aga Mirza Beg Server Jung is *not incapable* of making money by a little *sleight of hand*. For obvious reasons we withhold the names of the parties to whom the *chits* are addressed. We first give the English Translation of the *chits*, and then their originals in Roman character. Let the *chits* speak for themselves:—

(*Free Translation.*)

No I.

9 P. M.

Most Respected Rajah Sahab,—Salutations—According to your desire the matter has been settled with His Highness. Mallesum is going to you. Kindly recognize him this time. He will present himself before you to-morrow morning at 9.

Half the amount *twenty thousand Rupees* please pay and earn my gratitude. After reading this tear it up immediately.

Your wretched,
AGA MIRZA BEG.

No. II.

Most Respected—May prosperity attend you through life. Salutations—The bearer of this chit Mallesum by name is the same person who presented himself before you last night. Kindly do the favor of keeping your promise,

Your wretched,
AGA MIRZA BEG.

No. III.

Dear Nawab Sahab—Salutations—Received ten pieces of kinkop and sweetmeats and fruits and *note*. You have shown your love for our old friendship and offer to you my thanks. The rest when we meet. No more.

AGA MIRZA BEG SERVER JUNG.

RATHKE NAU BAJE.

No. I.

Aali Janab Raja Sahib Bahadur—Thaslim—Aapke hasbe manshah peshgah aala Hazarath sethai hogaya Mallesem pahoon-chthalhai, melrbain farmaakar iswakh ooskoo pahuchan leejiye. Sobolke nau baje yeh phir haazar hoga—Nisf raqqam bees bazar marahmath farmaakar mamnoon farmayiyaga. Isqu padh kar fauran chaak kar di jiyega.

Aapke Mooflis,
AGA MIRZA BEG.

No. II.

Aali Janab Daam Ekbaalahu—Thaslim—Haasil ruqqa haaza Mallesam naami wahi shaksh hai jo shab goozashtha khidmath shareef me haizar huatha—mehrbaani farmaakar hasbe wahdah inayath farmayiye fukth.

Aapke Mooflis,
AGA MIRZA BEG.

No. III.

Nawab Saheb Makarm Zad loothfhu—Thaslim—Das than kinkwab aur Sherin wa mewah wa note wasool huwe—aur aapke mahabath kadeemah Shaahid huwee—mai ooskee shookriah aada karthahoon—Baaki indool mulaqath—ziyadache.

Sharah Dasthakath,
AGA MIRZA BEIG SAEWAR JUNG.

We need scarcely observe that the first two *chits*, that is, 'No. I and No. II, are addressed to the same party, and the third one to a different party. Is Server Jung prepared to deny the authorship of these tell-tale *chits* ?

Let us now see what was the real cause that compelled Server Jung to divulge the secret to His Highness. We need scarcely say that by the term "secret," we mean the payment of a lakh of rupees to Server Jung by Sir Asmanjah. It is a long story, but we shall try to relate it in as few words as possible. It is well known that during the *Dewanship* of the younger Sir Salar Jung, Moulvi Mehdi Ali was the chief man in the administration. The youthful minister was in the hands of Mehdi Ali like clay in the hands of the potter. As Financial and Political Secretary, Mehdi Ali was the virtual ruler of the State. But on the forced retirement of the boy Vizier, when Sir Asmanjah succeeded him, Mehdi Ali's *sitara* went down, and that of Mustak Hossein, who was hitherto unknown to fame, rose high. In the course of a short time, Mustak became to Sir Asmanjah what Mehdi Ali had been to Sir Salar Jung II. Mustak was generous enough not to turn his rival out of the service, but he saw the necessity of keeping him down, and throughout the time that he was in power, he never allowed Mehdi Ali to raise his head. But on the Pamphlet Case cropping up, when Server Jung came to the fore, and Mustak Hossein and Mehdi Hussain were bainshed from Hyderabad, Mehdi Ali's long-lost hopes revived and he dreamed of tasting the sweets of power once again. He soon managed to get round Sir Asmanjah and

swores allegiance to him. Having secured the confidence of Sir Asmanjah, he set about to win over Server Jung, being aware that the new-fangled Peshi Secretary was high in the—Nizam's favor, and that he was the only person in the State who possessed the ear of His Highness. In the mean-time a favourable opportunity offered itself for the fruition of Mehdi Ali's desire. It was at this time that Mirza Guzanfer Ali Beg, with whose name, we believe, our readers have become quite familiar by this time, informed Mehdi Ali that Server Jung had requested him to get him some pecuniary aid from Sir Asmanjah, as his expenses had greatly increased of late on account of the Pamphlet case. Guzanfer Ali Beg asked Mehdi Ali's advice in regard to this matter on behalf of Sir Asmanjah. The shrewd and veteran intriguer at once resolved in his mind to turn this circumstance to his own advantage. He advised Sir Asmanjah to accede to Server Jung's request, and the reasons he assigned for such advice are given in his written statement, which our readers have already seen. With Sir Asmanjah's money, Mehdi Ali determined to purchase Server Jung's help and support towards the fulfilment of his own ambition. Thoroughly skilful and experienced in such matters it did not take him long to convince Server Jung that it would be to the advantage of both of them to be friends; with the Nizam in the hands of one and the Prime Minister in the hands of the other, they would rule the State between them. It was a glorious vision. It enraptured the soul of the Lucknow adventurer who was then new in office. But this was not all. To convince the needy upstart, whose greed for gold was just developing, that his offered friendship was not merely lip deep, the veteran intriguer held up to him the other bait which was more substantial—the promise of pecuniary aid from Sir Asmanjah. The compact was now made *pucca*,—it was as it were, signed and sealed—the compact of mutual help and support. It was settled that henceforth the two friends would stand shoulder to shoulder in furtherance of the grand cause—the cause of their self-aggrandisement. The two friends now set themselves

to prepare a scheme for the reorganization of the Government. Needless to say, Mehdi Ali had the chief hand in preparing the scheme. It was an elaborate scheme, but we need give only the outlines of it. The scheme included the establishment of a Cabinet Council, a Legislative Council and a Revenue Board, all of which subsequently became accomplished facts. But the most important feature of the scheme was the proposal for the appointment of a Chief Secretary, with four *Départemental* Secretaries under him. The Chief Secretary was also to be Secretary to the Cabinet Council, the Legislative Council and the Revenue Board, besides combining in himself the functions of the Financial and Political Secretary. Nawab Mohsin-ul-Mulk, Mehdi Ali himself was to be the Chief Secretary, of course! Server Jung, conscious of his influence over the Nizam, promised to get the scheme sanctioned in return for the pecuniary aid. He did not apprehend any opposition from Mr. Plowden, for he was sure of his influence in that quarter, also. A suitable opportunity having offered, the scheme was submitted to His Highness for consideration. Mehdi Ali being satisfied in his mind that so far Server Jung had behaved *honestly* with him, and probably, remembering the old saying that "there is honesty even among *thieves*," paid him the promised money—Sir Asmanjah's money—through Mirza Guzanfer Ali Beg. Things went on smoothly for sometime, during which Mehdi Ali was elated with joy at the prospect of the realisation of the dream, his fondly cherished dream. At this period of his life, Mehdi—Ali is said to have become devoutly *religious*. In imitation of his comrade, Server Jung, he used to say his prayers five times a day regularly, and to devote his spare moments in counting his beads. It is said, he even contemplated an attack—a controversial attack—on his whilom Guru, Sir Syed Ahmed Khan, and openly called him an *infidel*. So in every respect the two friends were pulling on together splendidly. It seemed as if the two were created for each other's felicity and prosperity. But alas! nothing is lasting in this world, and so a change came over their friendship. Server Jung found out that Mehdi Ali

had played him a trick; that he had cheated him to the tune of Government Rs. 18,000. He found out that having received from Sir Asmanjah Govt. ONE LAKH, Mehdi Ali had paid him HALLI ONE LAKH, and pocketed the difference himself! Government Rs. 18,000 are equivalent to something like Rs. 20,000 Halli Sicca. How could Server Jung afford to lose such an amount of money in those days, when he had not yet handled his *lakhs*? It was too much for him to bear such a loss. He demanded from Mehdi Ali the *immediate* payment of the balance of the money that was due to him. Mehdi Ali tried to soothe him by all manner of means, except money, but to no effect. In the meantime the fate of the scheme became known. His Highness had sent the scheme to Mr. Plowden for his opinion on the subject. Mr. Plowden after considering the whole scheme carefully, scouted the idea of the Chief Secretaryship, while he generally approved of the other matters. He explained to Server Jung that the appointment of a Chief Secretary would hamper the work of administration, that the other Secretaries would be jealous of the power of the Chief Secretary; and lastly he said that to make Mehdi Ali the Chief Secretary of the State would be tantamount to making over the whole administration into his hands. Server Jung was now in a fix. It was useless arguing with Mr. Plowden, for his mind was made up on the subject, and on no account would he have Mehdi Ali as the Chief Secretary to the Nizam's Government. All hope of getting the balance of Halli Sicca Twenty Thousand from Mehdi Ali now vanished from Server Jung's breast. Not only that. How could he retain what he had already received? What would he say to Mehdi Ali? Clearly, the fates were against him. And now, imagine Mehdi Ali's feelings when Mr. Plowden's dire decision was made known to him! All the delightful dreams in which he had been indulging so long evanesced. All the promises of Server Jung went for nothing. And, as regards the money which has been paid—should he allow the Peshi Secretary to swallow that enormous amount of money with impunity? Well, it is enough for our purpose to

say that Mehdi Ali's feelings against Server Jung were as much roused as Server Jung's against him. From being sworn friends, they became sworn enemies. Having mortally offended Mehdi Ali, Server Jung was shrewd enough to see that it was no longer safe for him to keep the money he had received through Mehdi Ali. He feared exposure at the hands of Mehdi Ali—exposure of a terrible nature—and to save himself from such exposure he went to the Nizam, laid the money at His Highness' feet, told him as much of the affair as was necessary for his purpose—and that in the best way possible, and thus proved his innocence.

The Peshi Secretary and the Public Treasury.

THE 5th day of February 1884 was the date of His Highness the Nizam's installation on the throne of his ancestors. From 1884 down to this year of grace is an interval of 15 years. // Within the limits of this interval the office of Prime Minister of Hyderabad has been occupied in succession by three different individuals, and the form of Government has undergone changes varying between the extreme poles of the autocracy of a dictator and the constitutional administration of a cabinet Government. Neither the turmoils of a general election in England nor the turmoils of a presidential election in America bear any parallelism to the stir of men's minds in Hyderabad at the time of the introduction of each such change. The velocity of the revolution at the arctic regions of the Prime Minister's office in Hyderabad has been accompanied with a hundred fold greater velocity of the revolution at the equatorial regions of the lower branches of its public service.

In a judicial diagnosis of the causes that have brought about such amazing rapidity of transformation, the vast majority of those causes resolve themselves into that malignant type of political responsibility. If by some mysterious process of mental

summation we could crowd into one field of vision, all the voiceless pain ; all the vibrations of agony in the social condition of the people of Hyderabad, vibrations unable to assume the volume of even a mere whisper in the dinning roar and the hurrying rush of political hurricanes which have swept over their destinies without lessening the burden of their miseries ; if we could do this mental feat, we should behold an appalling magnitude of evil requiring an heroic application of remedy. All this gigantic evil has been the direct result of that financial irresponsibility.

The rulers of Hyderabad since the commencement of His Highness' reign have been educated into a recognition of the supreme duty of attending to the wise appropriation of public funds. On the date of its commencement, the most benevolent of India's Viceroys proclaimed before the sovereign and his subjects of Hyderabad, with a wisdom fittingly qualified by the solemnity of the occasion, that disordered finances are the ruin of States ; that carelessness and extravagance in financial matters mean first heavy taxation and the gradual impoverishment and ruin of the people, and then loans with increasing interest and final bankruptcy ; that reasonable economy, just aid, equal taxation mean ever increasing prosperity and expanding wealth.

These words were not the idle language of an academic declamation before the ephemeral audience of a debating club. They were the language of deep earnestness proceeding from a Viceroy of India addresssd directly to a ruler of some ten millions of men, indirectly to those men whose knowledge and wisdom ~~which~~ he was expected to bring under contribution in the administration of his Government. Such was the solemn baptism of His Highness the Nizam into the beneficent communion of public life.

Within the space of 11 years Hyderabad has had the honour and benefit of two Viceregal visits. The interval between the two visits is an interval of eight years. In 1892

the Marquis of Lansdowne during his visit to Hyderabad recognised the advantages of the arrangement under which a considerable portion of the Indian Empire continued to be governed by its hereditary rulers, and to be subject to forms of administration differing to a considerable extent from the British but inspired by its proximity and stimulated by its example.

His Lordship felt himself warranted in saying, "No one would be more averse than I should be to any changes in our relations with the Native States inconsistent with the measure of Local autonomy which they now enjoy. It is because I entertain those feelings so strongly that I am anxious to see the Government of these States carried out upon sound principles and in such a manner as to place it beyond the power of any one to say the Government of India in arresting, as it has often done, the process by which the greater part of the territories of India were passing under the direct rule of the Crown, has shewn itself unmindful of the welfare of the millions of people who still remain outside the limits of British India."

The most pertinent of His Excellency's observations followed next in these words: "No where is it more important that the Government of an Indian State by an Indian Ruler should be successful than it is at Hyderabad. His Highness the Nizam is Ruler over an area of 1,00,000 square miles, and a population of over eleven millions of human beings. I believe I am right in saying that His Highness was advised at the time of his accession by one of my predecessors to look carefully to his finances. That was a very sound piece of advice, not because large cash balances or vast hoards of treasure are in themselves productive of good, but because a solvent exchequer is the indispensable condition of fruitful and benificent administration. No Government from the Government of India downwards can succeed unless its liabilities are punctually fulfilled, unless it is able to remunerate adequately the services of those whom it employs, and unless it can devote an adequate part of its finances to the development of the natural resources of the country."

Then His Highness and his advisers were charged with the following words of warning, words manifestly founded upon the surest wisdom and justice: "It is one of the misfortunes to which we are exposed in India that income derived from land revenue is owing to the climatic conditions of the country and other causes, always liable to serious fluctuations. Your Highness's State is no exception to the rule. This is a point which your Highness and your advisers cannot any more than the Government of India, afford to lose sight of. It is a fact which obliges you as it does us to regulate your expenditure in such a manner as to ensure one year with another a reasonable margin of income over expenditure. The temptation to which we are all exposed under such conditions is that of allowing expenditure to rise to the level of the full revenue of the best and most prosperous years. The expenditure of the Hyderabad State amounts to a very large sum. Whether that sum in view of the elements of uncertainty in the revenue is in excess of what the State can afford, or whether the *whole of it is expended in the best possible manner are questions which merit and which are I know receiving the earnest consideration of your Highness.*"

The Italics are our own. We offer no apology for the length of these quotations, because for their existence in this article we shall give our readers abundant justification.

Are these observations of two Viceroys meant for the thoughtful consideration and actual adoption by the advisers of His Highness the Nizam? Or were they meant to be looked upon as laying down an ideal of conduct beyond the scope of practical politics? Does the administration of the Hyderabad Government, materially repugnant to the spirit of these observations, involve any consequence operating as a reflection upon the capacity of its members?

It is our painful duty to say that these words of saying wisdom have fallen upon deaf ears. The advisers of His Highness the Nizam have done their level best to set them at nought.

The duty still remains undone, the necessity still remains unheeded, of a wise fiscal administration.

From the high table land of financial extravagance that exposed the Hyderabad Government during the eighties to the just reprebussions of the Paramount Power and the public opinion of India, we have to make an ascent to still greater heights of the lavish expenditure of public money. In the last Fasli year alone, we learn, a sum very near to 30,00,000 H. S. Rs. (thirty lakhs) has been indented from the public treasury. Of this amount nearly one half was paid by cheques and the rest by personal delivery of money, after their total was received from the public treasury !

Out of this sum of thirty lakhs of rupees, Messrs Abid has, it is said, been paid about seven lakhs of rupees; to Akbar Ghulam Hussain, shawl merchant, about seven and a half lakhs of rupees; to Messrs P. Orr about one lakh of rupees ; to Sait Baghwan Dass, nearly five lakhs of rupees ; to Fakrudeen Hassain Phylewan, thirty thousand rupees. These are for a single year the most frightful elevations on that table land of prodigal expenditure.

Wealth is power, and every description of power has its responsibilities. Peculiarly is that species of wealth responsible which owes its being not to the industry or intelligence of those in whose possession or power it is placed, but to the toils and hardships of millions of men condemned to a wearisome monotony of daily labour. An outlay of thirty lakhs of rupees on the education of the subject peoples of Hyderabad would have created for the State a vast mass of cultured industry and patriotism of which the existence would be a permanent title in the Ruler to the gratitude of his subjects and to the admiration of the world.

To the dumb millions of Hyderabad where in spite of the lapse of nineteen centuries the ways of the rulers are still not

before the eyes of the subjects; this outlay in a single year of thirty lakhs on purposes other than their moral and material welfare, constitutes an injustice beyond all human powers of reparation; to the sovereign of this State, whose name in the absence of any justification by public necessity may have been appropriated to give it the character of legality, a danger to his political existence—a danger from which his freedom is possible only in the recognised purity of his conduct, in the acknowledged benevolence of his motives; to the moral sense of civilised public opinion in India an outrage for which no punishment in its estimation will suffice, short of their unqualified contempt towards its perpetrator.

Next

The next ~~clip~~ in the review of this financial iniquity brings us against the most successful character of modern Hyderabad, Agha Mirza Sarvar-ul-Mulk Bahadoor, Peshi Secretary to His Highness the Nizam. It was, according to our information, by this individual that the payment by cheques and personal delivery of money we have referred to, has been made. His responsibility for drawing upon the public treasury in a single year to the extent of thirty lakhs of rupees, for making personal disbursements to the tune of nearly a moiety of that sum, cannot be argued away on the bare strength of the doctrine of Royal sanction or ratification. That strength may be the offspring of the nice technicalities of positive law. The protection to character derived from that strength is a miserable apology. The vindication of conduct founded upon that strength is a wretched delusion. Considerations of moral responsibility are the only considerations in the light of which the conduct and character of the Peshi Secretary with respect to this matter have to be judged.

Can the Peshi Secretary be deemed worthy of the salt he owes directly to the King, indirectly to the people of Hyderabad, worthy of the immunity that he owes to both from that insignificance and obscurity wherein his highest endowments and acquirements would just have sufficed to let him slip through life;

when the chord of his ambition does not make a single vibration either for the fame, reputation and glory of his master or for the benefit and prosperity of his subjects, by means of preventing, or suggesting the impropriety of the application of this enormous sum to purposes unconnected with the honour of the one and the happiness of the other?

We impeach the Peshi Secretary at the bar of public opinion. He is probably not educated into a capacity for appreciating the responsibilities of the position of power and influence which he occupies under His Highness the Nizam. That is a consideration not for his defence but for his dismissal from that position; a position of which no man can be worthy who is guilty of being an accessory to the beggarly of the public exchequer, to the sinking of the royal dignity.

It is worse than misfortune for a sovereign to be associated with men who are capable not of supporting his high character, but of gratifying his personal inclinations, who are only qualified to make a king's pleasure out of a people's misery. To a sovereign such association, which is no compliment in the present, will be no safety in the future. Nothing short of a storm will suffice to emphasize the eternal difference between a friend and a sycophant.

The antecedents of the Peshi Secretary are scarcely the source from which either dignity or safety could arise to the position of His Highness the Nizam. The nature of those antecedents cannot be better shewn than by the reproduction of a few observations from the letter of Mr. Cordery of the 24th of March 1887:—"I am not sure whether if the case was in my hands I should not exclude him (Server Jung) from the Court for some period as an additional mark of my displeasure at his having suffered so bad a scandal to arise. * * * But * * * the Nawab (Server Jung) was most unwise in seeking to bring influence to bear upon our medical officers, which should induce them to declare that this was the cause of the death. And this it is in my opinion certain that he did."

These observations proclaim the absolute unfitness of the Peshi Secretary by character and disposition to be permitted to frequent the Court of His Highness.

We have been fighting in the best interest of the Sovereign and people of Hyderabad. In undertaking this fight no motive inconsistent with rectitude can be imputed to us by the vilest calumny. Our existence as publicists can have no manner of apology, if dissociated from duties inspired by a sense of justice, and encouraged by the approbation of our conscience; duties in the discharge of which we seek to achieve no benefit beyond the recognition of having done our best to conserve the autonomy of this greatest of Native States, the honour and prosperity of its sovereign, and the moral and material advancement of his subjects. Our contribution however humble to the public good of Hyderabad can only assume the form of unearthing to the light of day the criminal abuse of power and influence, the extravagant no less than the immoral waste of public funds, the neglect of popular education, the choice of the uneducated youths of the country to fill, and the retention of incapable men in responsible offices under the Government.

In the discharge of our duties we have been concerned to observe the existence, in the higher ranks of Hyderabad society of a great deal of insensibility to the frightful consequences on their own interests of the Peshi Secretary's manner of exercising the power and influence delegated to him by their Sovereign. Provident fear is said to be the mother of safety. But in an existence such as that of the people of Hyderabad, an existence free from hope or fear, an existence of suspended animation, of prostrated manhood, the process of a reawakening must necessarily be slow and gradual. We have nothing by way of apology to offer for the negligence and supineness of those who constitute the higher ranks of Hyderabad society. They have laughed away their best interests, they cannot weep them back again. The only service they have done to their country is that they have given themselves the trouble to be born. There are events

wherein, in the words of Edmund Burke, our passions sometimes instruct our reason ; we are alarmed into reflection. But no sense of fear or danger has been of any educative value to the better classes of Hyderabad. There cannot be a greater outrage to their manhood than that an alien upstart should be allowed to play at tennis with their hopes and fortunes, than that they should go the length of self annihilation in their deference to a man who, the moment he is made to sneak out of the position into which he has proudly strutted, will find that his remembrance has perished from Hyderabad, that he has no name in the street.

We would fain do our utmost to awaken the higher classes of Hyderabad to some conception of the rapid progress of their poverty and dishonour. They appear as if, to use the language of the greatest British Statesman of modern times, they had sold their nationality to buy existence. The resources of civilisation are not exhausted for a power, whereby to arrest the ruin and decay of their fortunes and prospects. Their liberation from the dominant influence of the most successful adventurer that Hyderabad has ever sheltered, is an achievement not of a lazy penurious existence but of an heroic sacrifice of money and leisure, of active and energetic co-operation.

We confidently believe that the righteous statesmanship of the Paramount Power will not visit upon a benevolent king and an innocent people the sins of men who have fed fat upon the kindness of the one and the wealth of the other. The condition of the Hyderabad State can never cease to be a care and anxiety to the Paramount Power, so long as the responsibility of its Prime Minister is counteracted by the existence of an adverse power behind the throne. In all oriental countries, this lethal element has wrought the ruin of efficient statesmanship. In no form of constitutional government is there room for the location of any power, any influence, between the sovereign and his constituted advisers. A scrupulous adhesion to this principle made it impossible for the late Prince Consort of England to interpose his

advice between Her Majesty and Her Cabinet Ministers. It is even so at Hyderabad. Nothing can be more unwise than to appoint a Prime Minister and to call into existence a counter power in the shape as at present of the Peshi Secretary, who has the moral leverage over all the chief officers of the State, from the fact of the possession of the royal ear. This state of things is destructive of all ministerial responsibility. The prime cause of the failure of so many schemes of Government for Hyderabad is the existence of these dual, mutually exclusive, influences. Nothing short of the removal of this cause, nothing short of the emancipation of the Prime Minister from the Peshi Secretary in the present substantial scope and limit of their influence, will meet the necessities of the case.

We trust the British Resident will see that Hyderabad is relieved of the greatest disturbing element in the composition of its administration, that His Highness the Nizam and his subjects are freed from the discreditable influence of a foreign adventurer who has no capacity either mental or moral to do the least justice to the office he has been called upon to fill.

The Filius Populi of Hyderabad.

WHILE the misfortune of blindness and deafness is invariably lamented, the privilege of vision and hearing is frequently neglected. The pain of being blind and deaf is nothing compared with the pain which is the result of eyes that do not see or ears that do not hear. Courage in thought and cowardice in action, wisdom in principle and folly in practice, has in the annals of human affairs constituted nine-tenths of the miseries and disappointments of individuals and of communities. The condition of the Hyderabad people is exactly the condition wherein a wilful blindness to the existence of evils and a wilful deafness to warnings for their redress, co-operate to bring about

their ruin and disgrace. This criminal insensibility to the patriotic duty of the wise assertion of common rights, of the courageous protest against common wrongs, if continued, will, we apprehend, render them at no distant future not only a destitute, but a contemptible, section of the population of India. Intellectual as well as political peace is always possible at the price of intellectual as well as political death. That peace is the greatest reproach. That death is the greatest dishonor. We shall therefore make another attempt to direct the attention of the people of Hyderabad not only to the existence of a canker in their present political condition, but to the duty of making an united endeavour for its removal. No endeavour in a cause so sacred as the cause of ridding their country of the most mischievous agent of extortionate tyranny that ever dominated Hyderabad, is worthy of the name of endeavour, which stops short of making to His Highness the Nizam a spirited but respectful application for the exercise of his habitual benevolence in the matter of rescuing the society and the state of Hyderabad from what has been a calamitous drain on the resources of both. This attempt on our part would be altogether *malapropos* were it not that the sympathy of His Highness the Nizam with the miseries of his subjects no less than his disposition to recognise his strength and safety in their prosperity and contentment, is not a fitful fancy but a settled trait of character.

In these days, when educated labour is a drug in the market; when the great communities of India are penetrated with a sense of the benefits of reciprocal good feeling and harmony; when the intellectual and moral achievements of a member of any one community are looked upon as a common credit and honour; when nationality no longer is, but mental culture and moral character alone are, considered to be the guiding principle in the choice of men to fill responsible offices both in the executive and in the deliberative branch of the public Service of Native Indian States, the standard of public salaries is always regulated according

to the quality of labour to be engaged. This regulation is about the most important subject to which the attention of rulers and kings has to be addressed. When the figures of a salary for a given office ; as well as the choice of a man to fill that office, is announced, public inquiry is at once directed to the problem of his mental and moral aptitude to discharge its duties and responsibilities with the greatest possible credit to himself and with the highest possible benefit to the State by which he is employed. The necessity for this enquiry is due to the fact that all salaries are paid out of public funds, and to the fact that public funds are the result of the toils and hardships of millions of men for whom the amenities of a happy existence are not only beyond reach but beyond conception. To ignore this necessity is to imperil both the reputation of rulers and the safety of Governments. No form of human government civilised or savage can long exist on the ruin of its people and on the insolvency of its exchequer. Any employment of public funds without some return in the shape of addition to the moral and material advancement of the people, is certain, sooner or later, to bring its own retribution. To recognise the certainty as well as the period of this retribution is the wisdom and foresight of true statesmanship.

In the light of these general principles, the question of the present scale of emolument for the high officers of the Hyderabad State has to be considered. Is that scale too high or too low for the nature of the qualifications desirable in, and possessed by, those who fill them at present, having regard to the possibility of choosing without difficulty the best materials for employment in the public service, in the vast range of educated men in India ?

We shall take first the case of Aga Mirza Serwar-ul-Mulk and of those who owe their introduction into the public service of Hyderabad to the power and influence of Aga Mirza Serwar-ul-Mulk. The whole lot of them with few obvious exceptions could never have been anybodies in Hyderabrd but for that power and influence.

The office that Aga Mirza Serwar Jung has been called on to fill is the office of Peshi Secretary to His Highness the Nizam; an office proclaiming a pathetic simplicity of function relieved solely by the privilege of approaching the Royal presence. Yet to Aga Mirza Serwar Jung, if we should believe our ears, goes every month from the public money of the people of the Hyderabad dominions, a total sum of four thousand and five hundred rupees ! This total sum is made up of 2,000 rupees substantive pay 700 rupees wazeefa, another 700 rupees Diwani mansab, 300 rupees sarfikas mansab, another 300 rupees body guard allowance and 500 rupees from a jahagheer given to him by Sir Kurshed Jah Bahadur in recognition of services rendered by the recipient to the donor in some previous existence to both. To think of the prescribed functions of a Peshi Secretary of the kind of aptitude possessed by him to perform them, and of the monthly salary granted therefor of four thousand rupees, very much jars our sense of proportion. No greater violence has ever been offered to justice and propriety.

For the supreme consideration of Aga Mirza Seewar Jung being Aga Mirza Server Jung, the people of Hyderabad are required to maintain his seven sons on the monthly outlay of 1,150 Rs. his wife and three daughters on a monthly outlay of 350 Rs., his two brothers on a monthly outlay of 900 Rs, his son-in-law, the latest arrival to ornament the family circle, on a monthly outlay of 2,000 Rs. with free lodging in a bungalow of the rental value of 500 Rs. a month, his four cousins on a monthly outlay of 1,540 Rs. the brother and another relation of his wife on a monthly outlay of 170 Rs. his nephew on a monthly outlay of 200 Rs. and his two relations and a son of one of them on a monthly outlay of 1,425 Rs. These ugly ducklings of Lucknow have verily become the swans of Hyderabad !

In other words the people of His Highness the Nizam's dominions are bound by the law of *Karma* to pay to Aga Mirza Serwar Jung and his relations alone a monthly total of 12,735 Rs. in consideration of the benefit of their services to the State.

Our readers have now some idea of the money value of being a Server Jung and of the money value of being related to a Server Jung.

In the hurry of modern existence we cannot afford time to have any mercy for the nerves of our readers. Even before they come to themselves, we are obliged to give them additional shocks. We now give them an idea of the money value of the friendship and patronage of Aga Mirza Serwar Jung. This amounts to a monthly total of eight thousand nine hundred and thirty-five rupees.

The existence of Aga Mirza Servar Jung in Hyderabad is thus the efficient cause of a monthly expenditure to its people, of the grand total of twenty-one thousand rupees odd.

Verily the hand of the diligent shall bear rule but the slothful shall be under tribute !

In the history of alien gamesters stands quite alone in the matter of its successs the career of Serwar Jung and his kin. Born to poverty they have been kicked up to fortune. To be or not to be—that is no longer with them the question. Their heart-ache has ended. Stolen waters are so sweet, bread eaten in secret is so pleasant. We do not envy them their *spolia opima* owing though it certainly is to the spurns they have given to patient merit. They might have done worse. Although taking away the poor men's money without doing them any kind of good is a shameful thing, is the clear mark of a meanness of spirit sure to leave its memory a world's curse, it is better far than openly preying upon fellow men after the manner of their sires of old.

Our concern is with the Ruler and his subjects, of Hyderabad. With them we lament the pity of a fate under whose imposition their heads and hearts alike appear to have lost all power of motion. For the money that month in and month out is wrung out of their toils to the tune of twenty thousand rupees

and more, they could have found, if they would have only looked out for them, a hundred men of intellect the best in culture, of character the highest in integrity, in the stead of men of the stamp of Aga Mirza and his kin, who, when the extent comes to be known of their aptitude to be in the higher ranks of public service, will be found to have been justly liable to be put down to the unfits of any, even their own community.

Aspiring to the honourable character of a Mahomedan statesman Serwar Jung as in his public life, which is the only aspect of his life with which we have anything to do, not shewn either the moral courage of a Mahomedan or the mental energy of a statesman. With a title poor to the length of inappreciable existence either to the respect of the king, or to the gratitude of the people of Hyderabad, Serwer Jung and his kin, an amiable gathering of relations and parasites mindful only of the sweets of moment, have sat down to feed fat upon the good things of both. The repast holds on, while the victims bear their hearts in grief. But the end of all this mirth shall be heaviness. The hunted human nature even of Hyderabad must needs turn to bay. One of the greatest days in the life of a people is the day that the pent up sense of their wrongs, assisted to the surface with the help of wise sympathy, shall burst upon and blow to nothing what has a moment seemed their deathless scourge. That help they can have wherever conscience is not a lie, sympathy is not a myth, love of justice is not a fiction.

To the people of Hyderabad we cordially give our help such as it is, to free themselves from a not only ruinous but degrading thraldom wherein they are placed by alien greed, by unscrupulous ambition, by self-complacent incapability. That liberation can only be the achievement of the united power of money wisely spent, and of labour vigorously sustained. Unless the people of Hyderabad are fools calamity has taught them wisdom. This wisdom it rests with themselves to shew by means of profitable labour and not by means of the talk of the lips that tendeth only to penury. It is then and not till then

that the multitude of sorrows and calamities that have befallen them from that abuse of power and influence in which the Peshi Secretary has been allowed to indulge, will pass away like the dreams of a night. We invoke, the beneficent attention of the Paramount power to help His Highness the Nizam in that sacred, that noble work, the work of achieving the peace and happiness of his loyal subjects whose prosperity is his highest glory and whose misery is his greatest dishonour. That help is rendered not a single day too early when the persistent continuance of an alien confederacy, in the enjoyment of unlimited power and influence over the fortunes of Hyderabad, has tended to endanger that glory and to aggravate that dishonour.

